



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ditionalism, in concentrating the attention of his disciples on spiritual objects, and in refusing to meddle with things not included in his special mission, Jesus laid the basis for the freedom of investigation required for the development of science.

The conclusion reached is that science is indebted to Christianity, and the church is indebted to science. Views of science based on atheism and materialism, and that reduce all that takes place to physical mechanism, are, of course, hostile to religion. Here is the conflict, the question being whether these views are correct. Even the scientist needs Christianity to teach him that there is something else than this crass materialism, that the soul and freedom and God are realities. Religion and science, God and nature, all are needed by man. The closing words are: "Thus history has shown us that it was Christianity which helped man to understand and rule nature. History has also shown that a knowledge of nature has taught many to appreciate Christianity more fully. We have found what we sought: the memories of the past, in which Christianity and natural science were united. If we ask history whether the two should be severed, a decided No is the answer; and the same response is given if we ask the human heart."

This brochure is a valuable apologetic contribution to the controversy between religion and natural science. It is calculated to remove misapprehensions on both sides, and to promote friendly relations, and even coöperation, where now antagonism prevails. Especially is credit due to the author for distinguishing so clearly between pure Christianity and the failings of the historic church.

J. H. W. STUCKENBERG.

CAMBRIDGE, MASS.

---

URTEXT UND UEBERSETZUNGEN DER BIBEL IN UEBERSICHTLICHER DARSTELLUNG. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897. Pp. iv + 240. M. 3.

IT WAS a very happy idea of the editor and the publishers of the new (third) edition of Herzog's *Real-Encyklopædie* to publish the articles on the text and translations of the Bible in a separate volume, thus making this part of the new edition accessible to many students who do not care to buy the new edition of the *Protestantische Real-Encyklopædie*.

The first article (pp. 1-15) treats of the text of the Old Testament. Originally written by the late Professor Dillmann, it has been revised by Delitzsch's successor, F. Buhl. The literature is more complete than in the former editions. But the space being limited, Buhl did not enter into details. This gap is now filled by the stupendous work of Ginsburg, *Introduction to the Massoretico-critical Edition of the Hebrew Bible*, London, 1897.

The second article (pp. 16-61) treats of the New Testament text, the written as well as the printed. Originally written by the famous Tischendorf, it is now published in a revised form by Oscar von Gebhardt. This article is far superior to the work of the late Professor Schaff in his *Companion to the Greek Testament*. The literature recorded by Gebhardt is surprising. There is hardly a European periodical which is not mentioned; and the author has with all diligence collected everything pertaining to his subject. As a matter of course, we find here things old and new, but the New Testament student will peruse this article of Gebhardt with great profit, in spite of what he finds in works like Scrivener's.

The articles on the versions begin with that on the Septuagint, originally written by O. F. Fritzsche, but now prepared by Eberhard Nestle. This scholar has no equal in this department. He is a very careful writer, and, though a great deal has already been written on the Greek versions of the Old Testament, Nestle contributes something new. Thus he tells us a little story of the late Professor Hitzig, who always introduced his lectures in the theological seminary at Heidelberg with these words addressed to the students: "Gentlemen, have you a Septuagint? If not, then sell all that you have and buy a Septuagint." This in illustration of the importance of that version. The list of works referred to in the literature is surprising, although we miss the reference to several articles published in the *McClintock and Strong's Cyclopedia*.

The article on the Greek versions (pp. 62-84) is followed by that on the Latin translations (pp. 85-118), also by Fritzsche-Nestle. The hand of the reviser is visible everywhere. The article concludes with these words: "The time for Latin translations is gone, new translations would be an anachronism. The duty of the present and future is the hard task of translating into living languages, and to study most thoroughly the oldest Latin versions and make use of them."

The third article on versions refers to the German translations

(pp. 119-44), and is by Fritzsche and Nestle. The fourth, on the Egyptian version (pp. 144-7), by the same; the fifth, on the Ethiopic (pp. 147-50), is by Praetorius; the sixth, on the Arabic (pp. 150-55), is by Fritzsche and Nestle, from whom also comes the article on the Armenian versions (pp. 155-7). Gregory, of Leipzig, has prepared the article on English translations (pp. 157-60). The article on the Finn and Lapp versions is by Belsheim (pp. 160-61); that on the Georgian by Fritzsche and Nestle; on the Hebrew New Testament by Dalman; on the Judæo-Aramaic (Targumim) (pp. 163-70) by Volck and Nestle; that on the Celtic (pp. 171-3) by Zimmer; on the Lithuanian and Lettic (pp. 173-5) by Leskien; on the Magyar (pp. 175-8) by Balogh; on modern Greek (pp. 178-9) by Ph. Meyer; on the Dutch (pp. 179-84) by Nestle; on the Persian (pp. 184-5) by Fritzsche and Nestle; on the Romance (pp. 185-205) by Reuss and Berger; on the Samaritan Pentateuch (pp. 205-6) by Nestle; on the Scandinavian versions (pp. 206-11) by Belsheim; on the Slavic (pp. 211-23) by Leskien. In the last-named section the author treats (1) of the ecclesiastical version of the Slavs of the Eastern Church (Bulgarians, Servians, Russians); (2) of translations into the vernacular of the Russians, Bulgarians, Servians; (3) of other translations of Slavic nations belonging either to the Roman Catholic or Protestant churches (as Sloven, Croat, Bohemian, Polish, Wend, the latter divided into lower and upper). The closing article treats of the Syriac versions (pp. 227-38) and is by Nestle. Here again we see the master hand of one of the best Syriac scholars of Europe. Speaking of the translations of the Bible in the service of missions, especially as produced by the British and Foreign Bible Society, whilst admitting the great love and zeal bestowed on such work, Nestle cannot forbear remarking that this wholesale production of versions is not a mere victory of genuine Christianity. With these words the volume ends.

Of the volume as a whole it must be said that the specialist cannot do without it. Whether we subscribe to the statement of Nestle as regards the versions or not, certain it is that from a mere literary point of view they are of great interest. It may be added that the English student who wishes to acquaint himself with that which has already been accomplished in the field of Bible translation will find much material for his purpose in the articles in the *Cyclopædia of Missions*.

B. PICK.